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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak" (ROMANS 14: 21).

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WORD OF WISDOM.

WE had a very instructive, impressive and salutary discourse delivered to us in the city of Nauvoo last Sabbath, May 29, 1842, on the above subject, to a large and attentive congregation, by President Hyrum Smith.

He stated that there were many of the commands of God that seemed to be overlooked by this generation, and he was fearful that many of the Latter-day Saints, in this respect, were following their old traditions and former practices of spiritualizing the word of God, and through a vain philosophy, departing from the pure principles of eternal truth which God had given by revelation for the salvation of the human family; but that every word of God is of importance, whether it be the word contained in the Bible, in the Book of Mormon, or in the Book of Doctrine and Covenants, for "man shall not live by bread alone, but by every word that proceedeth from the mouth of God." The principles that are taught in the Bible are pure, and ought to be adhered to: and if people adhere to that teaching, it will prove their salvation. The principles that are tanght in the Book of Mormon are also pure, and holy, and righteons, and will if followed, lead men to God; and the principles that are tanght in the Book of Doctrine and Covenants are from God—they are principles of righteousness—they are given for a blessing to the human family, and the salvation, temporal and spiritual, of His saints; and that man who wantonly departs from any of the revelations of Jehovah, and treats lightly the word of God, whether contained in the Book of Doctrine and Covenants, the Book of Mormon, or the Bible, is void of understanding; he is not wise concerning the doings of the Lord, the plan of salvation, the past dealings, present designs, or future purposes of the Almighty. The God of the armies of Israel is a wise God. He comprehended the end from the beginning, and adapted His plans, His designs and

teachings to the peculiar wants, the local situations, the exigencies of mankind and the present and future good of the human family; and everything that He has deigned to notice by way of instruction to the children of men, is given by infinite wisdom, by the intelligence of Jehovah; and if obeyed, when His designs shall be fully unraveled, it will be seen that there was wisdom in it, beyond the comprehension of man in his present state.

When God first made man upon the earth, he was a different being entirely to what he now is; his body was strong, athletic, robust and healthy; his days prolonged upon the earth—he lived nearly one thousand years, his mind was vigorous and active, and his intellectual faculties clear and comprehensive; but he has become degenerated, his life has dwindled to a span, disease preys upon his system, his body is enervated and enfeebled, and his mental and intellectual faculties are impaired and weakened; and man is not now that dignified, noble, majestic, honorable and mighty being that he was when he first proceeded from the hands of his Maker.

The Lord has in His wise designs, revealed unto us His will; He has made known unto us His future purposes; He has told us, as He did His ancient prophets, that the "earth shall be redeemed—that the curse shall be removed from it—that the wolf and the lamb shall lie down together—that the lion shall eat straw like the ox—and that they shall not hurt nor destroy; that the knowledge of the Lord shall cover the earth as the waters cover the sea"—that man's days shall be as "the days of a tree," that he shall again live one thousand years on the earth. This is the "time of the restoration of all things," and this has got to be brought about by the wisdom and power of God, and the wisdom, obedience and faith of man combined.

Everything has become degenerated from what it was in its primitive state. "God hath made man upright, but he has found out many inventions;" his vices have become innumerable, and his diseases multiplied; his taste has become vitiated, and his judgment impaired; he has fallen, *fallen*, FALLEN from that dignified state that he once occupied on the earth, and it needs a restorative that man has not in his possession—wisdom which is beyond the reach of human intellect—and power which human philosophy, talent and ingenuity cannot control. God only is acquainted with the fountain of action, and the mainspring of human events; he knows where disease is seated, and what is the cause of it; he is also acquainted with the spring of health, the balm of Gilead of life; He knows what course to pursue to restore mankind to their pristine excellence, and primitive vigor and health; and he has appointed the Word of Wisdom as one of the engines to bring about this thing, to remove the beastly appetites, the murderous disposition and the vitiated taste of man; to restore his body to health and vigor, promote peace

between him and the brute creation; and, as one of the little wheels in God's designs, to help to regulate the great machinery which shall eventually revolutionize the earth, and bring about the restoration of all things; and when they are restored He will plant "the tree of life, whose leaves shall be for the healing of the nations."

The Lord has told us what is good for us to eat and drink, and what is pernicious; and some of our wise philosophers, and some of our elders, too, pay no regard to it; they think it too little, too foolish for wise men to regard. Fools! Where is their wisdom, philosophy and intelligence? From whence did they obtain their superior light? Their capacity and power of reasoning was given them by the great Jehovah; if they have any wisdom they obtained it from Him. And have they grown so much wiser than God that they are going to instruct Him in the path of duty, and to tell Him what is wise and what is foolish? They think it too small for Him to condescend to tell men what will be nutritious, or what will be unhealthy. Who made the corn, the wheat, the rye, and all the vegetable substances? And who was it that organized man and constituted him as he is found? Who made his stomach, and his digestive organs, and prepared proper nutriment for his system, that the juices of his body might be supplied, and his form be invigorated by that kind of food, which the laws of nature and the laws of God have said would be good for man? And has God made his food, provided it for the use of man, and shall he be ashamed to speak of the work of His hands? Has He become so fantastical, so foolish, so weak and effeminate, that it has become impolitic for Him to tell what is the best distribution to make of the work of His hands? Oh, shame! let it not be heard among the saints; let that man who inculcates such principles hide his face. We are told by some that circumstances alter the revelations of God. Tell me what circumstances would alter the ten commandments; they were given by revelation—given as a law to the children of Israel. Who has a right to alter that law? Some think that they are too small for us to notice; they are not too small for God to notice; and have we got so high, so bloated out, that we cannot condescend to notice things that God has ordained for our benefit? Or have we got so weak that we are not fit to be called saints? For the Word of Wisdom is adapted to the capacity of all that "are or can be called saints." Listen not to the teaching of any man, or any elder, who says the word of wisdom is of no moment; for such a man will eventually be overthrown. These are principles that I have always acted upon, that I have always practiced; and they are what my family practices; they are what brother Hyrum has always contended for; and what I now contend for; and I know that nothing but an unwavering, undeviating course can save a man in the kingdom of God.

The Lord has told us that "strong drinks are not good;" who is it that will say they are, when the Lord says they are not? That man who says, "I can drink wine or strong drink, and it not hurt me," is not wise. But some will say, "I know that it did me good, for I was fatigued and feeble on a certain occasion, and it revived me, and I was invigorated thereby, and that is sufficient proof for me." It may be for you, but it would not be for a wise man; for every spirit of this kind will only produce a greater langour when its effects cease to operate upon the human body. But you know that you are benefited; yes, so does the man who has mortgaged his property know that he is relieved from his present embarrassment; but his temporary relief only binds the cords of bondage more severely around him. The Lord has not ordained strong drink for the belly, "but for the washing of your bodies." And again, "tobacco is not for the body, neither for the belly; and it is not good for man, but as an herb for bruises and all sick cattle, to be used with judgment and skill." Tobacco is a nauseous, stinking, abominable thing, and I am surprised that any human being should think of using it; for an elder especially to eat or smoke it, is a disgrace to him; he is not fit for the office; he ought first to learn to keep the Word of Wisdom and then to teach others. God will not prosper the man who uses it. And again, "hot drinks are not for the body or belly;" there are many who wonder what this can mean, whether it refers to tea or coffee, or not. I say it does refer to tea and coffee. Why is it that we are frequently so dull and languid? It is because we break the Word of Wisdom: disease preys upon our systems, our understandings are darkened, and we do not comprehend the things of God; the devil takes advantage of us, and we fall into temptation. Not only are they injurious in their tendency, and baneful in their effects, but the importation of foreign products might be the means of thousands of our people being poisoned at a future time, through the advantage that an enemy might take of us, if we made use of these things that are thus spoken of as being evil; and be it remembered that this instruction is given "in consequence of evils that do and will exist in the hearts of conspiring men."

"And again, verily I say unto you, all wholesome herbs God hath ordained for the constitution, nature, and use of man; every herb in the season thereof, and every fruit in the season thereof. All these to be used with prudence and thanksgiving. Yea, flesh also of beasts, and of the fowls of the air, I, the Lord, have ordained for the use of man with thanksgiving; nevertheless, they are to be used sparingly and it is pleasing unto me that they should not be used, only in times of winter, or of cold, or famine. All grain is ordained for the use of man and of beasts; to be the staff of life, not only for man, but for the beasts of the field, and the fowls of heaven, and all wild animals that

run or creep on the earth; and these hath God made for the use of man only in times of famine, and excess of hunger."

Let men attend to these instructions, let them use the things ordained of God, let them be sparing of the life of animals. It is pleasing, saith the Lord, that flesh be used only in times of winter or of famine. And why to be used only in famine? Because all domesticated animals would naturally die, and may as well be made use of by man as not.

"All grain is good for the food of man, as also the fruit of the vine—that which yieldeth fruit, whether in the ground or above the ground. Nevertheless, wheat for man, and corn for the ox, and oats for the horse, and rye for the fowls and for swine, and for all beasts of the field; and barley for all useful animals, and for mild drinks, as also other grain. And all saints who remember to keep and to do these sayings, walking in obedience to the commandments, shall receive health in their navel, and marrow to their bones, and shall find wisdom and great treasures of knowledge, even hidden treasures; and shall run and not be weary, and shall walk and not faint. And I the Lord give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them. Amen."

Let these things be adhered to—let the saints be wise—let us lay aside our folly and abide by the commandments of God, so shall we be blessed of the great Jehovah in time and in eternity; we shall be healthy, strong and vigorous: we shall be enabled to resist disease, and wisdom will crown our councils, and our bodies will become strong and powerful: our progeny will become mighty, and will rise up and call us blessed; the daughters of Zion will be beautiful, and her sons the joy of the earth; we shall prepare ourselves for the purposes of Jehovah—for the kingdom of God—for the appearance of Jesus in His glory. "Out of Zion, the perfection of beauty; God will shine—Zion will be exalted, and become the praise of the whole earth."

Thus spake the man of God, fired with heavenly, holy zeal for the welfare of the saints of the Most High who were assembled around him, in breathless silence, listening to the gracious words that fell from his lips, which we feel ourselves utterly incapable of doing justice to in this brief sketch, and can only say that with boldness and firmness he expatiated freely and fully upon those principles, opposing vice and error in its various forms. We are persuaded that his instructions will be indelibly engraved on the memories of thousands who listened to his discourse. Firm and unwavering in his principles, he has ever been the advocate of sterling integrity, righteousness and truth; and when we saw him exerting all his energies to impress upon the minds of the audience the importance of the thing that he advocated, it reminded us of the sayings of one of the ancient

servants of God—"I will declare thy righteousness in the great congregation."—*Times and Seasons*, June 1st, 1842.

TIDAL WAVES.

THE straits of Magellan, presenting some of the grandest sea-cliffs in the world, are not difficult of passage to steamers, but to sailing vessels they offer a combination of very serious obstacles, on account of the extreme and sudden fury of the squalls, the narrowness of the channel, which makes it difficult to beat against head winds, and above all for the extreme violence and velocity of the current that rushes through the Straits. The channel islands also often trip up the unwary ship with their numerous counter-currents and tides, seeking an outlet through an astonishing intricate of reefs, shelves, and islets. As if these were not enough, the demons of the sea have on hand a variety of other perils, which they are prepared to display without warning, carrying with them devastation and destruction on a scale that is appalling, and to the last degree sublime. Bores, or the great waves of the incoming tide rushing up narrow bays or estuaries, need only to be alluded to, like the bore of the Ganges or the Bay of Fundy, which rolls in a solid wall of water thirty-five to forty feet high, and at spring tides sometimes over seventy feet high. The pigs that go down to the beach to root for clams hear suddenly a roar, which announces that the tide is coming. They turn tail at once, and run for the solid shore as if the devil himself were after them.

But these are regular manifestations of the power and mystery of the sea to which one soon becomes accustomed. It is the unexpected rises of the sea, called sometimes tidal waves (although this seems to be a term which does not quite express their character), that are more to be dreaded, and none of the destructive phenomena of Nature, visible to our eyes, have ever been more fraught with danger to man. They often accompany a hurricane at the equinoctial or change of the monsoon, and, sweeping inland with a fury that knows no control, overwhelm houses and forests, founder fleets, or lift them from their anchors and leave them high and dry on the shore, and snatch hundreds and thousands of human beings to the remorseless deep. In the hurricane which swept over the eastern coast of New England in 1870 the tide rose to such a height that the famous schooner-yacht *Vesta* was carried over some high ledges without touching. When the sea subsided she lay on the sands with a lofty barrier of rock between her and the sea, which had to be blasted to pieces before she could be floated.

Such a tidal wave it was which burst over Holland five centuries ago, and formed the great gulf called the Zuyder-Zee, not only destroying the population, but actually annihilating the

land on which they dwelt. Such a wave, or eagre, it was, which overwhelmed the lowlands of Lincolnshire, so well described in Jean Ingelow's famous poem. Such a tidal wave it was, eighty-nine feet in height, which destroyed Callao. But the most awful event of this sort of our knowledge was the hurricane and tidal wave which a few years ago devastated the alluvial shores of Bengal, and, completely submerging an island on the coast, obliterated a population of two hundred and fifteen thousand souls in one night.

The captain of an American bark, which was anchored in the roads of Chittagong on that fearful night, told me that when the cyclone was set in at evening he was surrounded by a fleet of over one hundred and fifty sail. Although the barometer was low, the signs did not indicate what a catastrophe was at hand. But, as the night wore on, the wind arose to a degree absolutely appalling. They could not stand on deck; he watched in the wheel-house, every moment expecting the vessel to founder or part her cables, and drag on shore. She buried her bowsprit under, and, as they found the next day, the spray, loaded with mud, was blown up to the top-gallant yards. When day broke at last over the raging scene, he discovered that of all the large fleet anchored there at evening, every ship but his own had foundered or drifted ashore, while the town was prostrate, and the cocoanut-groves which surrounded it had disappeared. He attributed the safety of his ship to the very excellent ground-tackle with which she had been provided before leaving Boston.

Tidal waves are often caused by submarine earthquakes in apparently fine weather, without any relation to hurricanes, although often accompanying them. The tidal wave of 1868, which broke on the shores of Peru, and swept in eight hours to Japan, overwhelming cities and fleets, was accompanied by the most tremendous earthquake of the century. Submarine convulsions also often occur which hurl vast surges on shore without producing any other effect. They are called "rages" in the English West Indies. Such a wave, over forty feet high, heaved up without warning at the Island of Eleuthera about ninety years ago, surging completely over the island at its narrowest part, and sweeping away several from a picnic party, who were enjoying themselves there, and little suspecting the approach of such a calamity. It was doubtless caused by a submarine earthquake. The part of the ocean around Ascension is remarkable for a surf which heaves up suddenly without wind, and those who wish to make a landing there must be hoisted out of the boat by means of a crane and swinging chair.

BENJAMIN.

NEVER fear to bring the sublimest motive to the smallest duty, and the most infinite comfort to the smallest trouble.—BROOKS.

THURSDAY, FEBRUARY 10, 1921.

EDITORIAL:

A DESOLATING SCOURGE.

THE fulfilment of the prophecies of Joseph Smith made and recorded from seventy-five to a hundred years ago—throughout the period of his earthly ministry—goes on apace. His inspired predictions concerning "calamity which should come upon the inhabitants of the earth," that was known to the Lord and made manifest to his prophet, is being realized in every particular. It is remarkable with what minuteness of detail, and consequence and precision the history of the world since their utterance records their fulfilment.

In the earlier years of the Church it was the usual practice to publish accounts of wars, earthquakes and famines, pestilences and tidal waves in the *Star* and other periodicals, as news of them were received, by the slow means of written correspondence and other communications. This practice has been neglected since the daily papers, served by the telegraph from the ends of the earth, bring brief mention or exhaustive detail of every incident to the homes of the people at once. In fact, the papers are so filled with items of this nature, they are so common in occurrence and so commonly reported, that little attention is given to them; a glance at the headlines is about all the average reader gives them. Occasionally, however, there comes to the public notice such a report of authority or the thoughtful observations of some professional publicist, as to command serious attention and put on record a summary of events, or a review of their quality, to compel careful consideration. Of such a nature is the Report of the Ministry of Health just published, and the following editorial and communicated comments upon it, which we cull from the *London Times* of February 2nd:

"The influenza epidemic of 1918-1919 was the most fatal visitation in recorded history. So vast was the catastrophe, and so ubiquitous its prevalence, that our minds, surfeited with the horrors of war, refused to realize it. It came and went, a hurricane across the green fields of life, sweeping away our youth in hundreds of thousands and leaving behind it a toll of sickness and infirmity which will not be reckoned in this generation. No man understood its coming or its going, and no man understands them yet, for the very nature of the plague discounted explanations in advance. We may, if we choose, postulate that human resistance had been lowered by the Great

War to a point which made the great death inevitable. Unhappily for this view millions of men and women died in countries remote from all the fields of battle. Moreover, the town-dweller fared no better than the peasant, the white man than the black or yellow, the dweller among snows than the dweller in tropical jungles. The only immunity in all this slaying—and it was but relative—was enjoyed by the very young and the very old. For these, and for these alone, the monster seemed to have small appetite. * * * Our medical correspondent discusses those conclusions which have been formulated. They are sufficiently vague to disarm criticism in advance. The compilers evidently lean to the view that exceptional conditions, mental, physical, or both, were created by the general upheaval of war and that these broke down human resistance to the attacking germ. An alternative view, that the germ acquired a new degree of virulence, must be set against this. Neither is by any means satisfactory; all that can be said of them is that they are the best within our knowledge. The mystery remains a mystery, and a vast field for research is presented to the scientific mind. * * *

"The report conveys no new information, though the facts are regrouped and restated. We learn, for example, that there is general agreement that the Pfeiffer's bacillus is associated with the disease. This does not mean that it is its cause. The cause remains obscure and the report speaks truly when it says that "the final solution, when achieved, will be one of the greatest events in the history of medicine." The immediate outlook does not, however, inspire confidence. The report declares:—

"The conclusion to which we are led is that the generation of a great pestilence such as influenza or pneumonic plague is dependent upon disturbance of social order involving for absolutely large numbers of human beings the endurance of conditions of insalubrity which afford for invading parasites a suitable field of modification. So soon as the new properties have been stabilised no barrier against the pandemic or epidemic extension will avail, nor will those individuals or nations who have not suffered the primary evils be more resistant to the disease than their fellows. No impartial spectator can doubt that at the present time, and almost certainly for a generation to come, there will exist in many nations and over wide tracts of country precisely the type of misery which we suspect to be the appropriate forcing house of a virulent and dispersive germ."

"This would appear to mean that the war so altered the conditions of our human organisms that a third factor, breaking down a natural resistance to the disease, came into play. We all became more susceptible, and so all fell victims to what, in ordinary times, would not have been able to attack us. This view has much to support it, and throws, perhaps, a new light on the question of the influence of the mind, on bodily function. On the other hand, the new conditions may be material

rather than mental. But the disease 'manifested itself alike in crowded and insanitary areas and in districts where the conditions of life are normally favorable to health.'

"During the space of a few months the disease claimed more victims than fell during the whole war. England and Wales had 151,466 deaths, and very many of these were young men. In addition there was a 'long trail of sickness.' The epidemic appeared suddenly, evolved rapidly, and killed in vast numbers. No areas escaped. The report urges the avoidance of crowded, ill-ventilated places, and repeats the advice about early treatment and care when symptoms show themselves. We are urged, moreover, that the best hope of preservation is to raise the whole standard of national life—though this is admittedly rather vague advice."

After reading the above which discloses so much of actual fulfilment, and the state of apprehension in the minds of the most thoughtful as to the further realization of "calamity," we need but quote a paragraph from the revelation of the Lord to Joseph Smith, given in March, 1829, to show how literally the times we live in supply conditions that he foretold:

"For a desolating scourge shall go forth among the inhabitants of the earth, and shall continue to be poured out from time to time, if they repent not, until the earth is empty, and the inhabitants thereof are consumed away and utterly destroyed by the brightness of my coming. Behold, I tell you these things, even as I also told the people of the destruction of Jerusalem, and my word shall be verified" (Doc. and Cov. 5: 19, 20).

J. F. W.

DEATH THE PORTAL OF LIFE.

Our sister, who was snatched away in budding womanhood, was beautiful in life, and lovely in the repose of death. The influence of the gospel was breathed in her every sentiment. Hallowed affection shone in her every action, investing life with a halo of graces which charmed all around her. Visions of gladness enrapt her at the prospect of entering upon married life, when suddenly she departed, bidding adieu to husband, mother, brothers, sisters, friends, whose fond anticipations seemed for a moment blasted. Parental fondness stretched out the hand to save her yet a little longer, but in vain. Vainly the eager wish to spare the life of the dear one alternately ebbed and flowed, as life gave indications of promise, or affliction of dissolution. She died. What died? The earthly casket merely. The ephemeral shroud that encased the immortal spirit, touched by the grim-monster death, yielded. The angelic spirit died not. It rose superior to the elements of change and death. Did reason die? Did loveliness yield to the cold touch of death? Did affection

depart? Reason answers, no. The attributes of immortality answer, no. Bereaved affection and undying love answer, no.

Some die in the maturity of every faculty, ripened with age and experience, ready and waiting for death's call. How many battles against temptation have these fought! How many hard lessons in the famed old school of experience have they been compelled to take! What blunders they made before skill in moral and spiritual warfare had given success to effort, and they had learned how to act well and wisely! Some essay to believe that all human knowledge dies with the mortal tenement, that faculties trained by years of laborious study, in other words, that the soul, the grandest work in the universe, of infinitely more value than worlds, ends at death's touch, and is annihilated. Imagine, dear reader, every faculty of the soul falling into utter disuse, all the treasures of the mind instantly lost—this most intricate and wonderfully constructed apparatus cast away forever! What an awful thought, should the dead so die! Methinks no greater creative failure could be planned. It would be the very climax of irrationality—ignorance supreme. Reflect upon thousands of millions of human beings passing away, in a few short years, from relatives and friends, who mourn their departure, without the possibility of their ever meeting them again. Can any one show a single act of beneficent design in the creation of men or worlds under such a destiny? We challenge reply to this question. Successful reply is impossible. Let but such an idea prevail and the cries of a horror-stricken world would rend the air. Every heart would be chilled with dismay. Men would die frantic at the thought. How vastly more reasonable, elevating and soul-inspiring the belief (to say nothing of the knowledge) that we shall live again—that nothing "not even a hair or mote," as the Lord says, shall be lost—that law, inexorable law, preserves all things. The indestructibility of matter is a law as changeless as that of its own existence. It is immutable as God himself, as self evident as truth. Organization and disorganization affect it not.

The atmosphere, although continuously changing, is held by law so that not an atom is lost. Amazing preservation! So with the organisms of the worlds, although infinite in variety and constantly changing yet shall law restore them to the enjoyment of their original forms, immortalized, perfected. Banish then despair. Let the shadows of death yield to bright assurance, so shall the reunion of the departed be hailed with rapturous delight in realms where sorrow cannot enter, nor disappointment mar the joy. Glorious change! Powers that pertain to the celestial spheres now vivify and resuscitate what in death was loathsome to the touch and revolting to the smell. We shall meet again, the dear ones departed when the alloy of corruptibility shall have vanished and the affections, exalted by celestial love above

all that is solid, earthly and groveling, shall experience gushing pleasure and righteous exercise in worlds redeemed from sin and pain.

No fading flower shall drop from off its stem,
But blooming life be self-perpetual then.

CHARLES D. EVANS.

ANCIENT EPHESUS.

AT the head of a lovely bay, where the mountain waters of the Caystor empty themselves into the Ægean Sea, a colony of Ionians, about one thousand years before Christ, founded a city. This city, owing mainly to its admirable situation for commercial purposes, grew with a marvelous growth, and became famous not only for the wealth and prosperity of its inhabitants, but also for the splendor of its buildings.

At the commencement of the Christian era, Ephesus had reached the pinnacle of her glory. She was then the capital of Asia, a term given in the New Testament to the Roman province, which was only a portion of that country now called Asia Minor. But beyond her political and commercial position, she was known to the world as the "Neochorus," or warden of Diana. And well the city deserved this world-wide fame; seven temples to that mythological goddess had succeeding generations raised, each having been burnt, and in each case the rebuilt shrine was grander and more imposing than its predecessor. In the third century before Christ they began, what to them was a pious task, for the seventh and last time; and as if to accord with the sacred number, their seventh temple was perfect. When Paul was at Ephesus this magnificent building had stood for generations unrivalled by any other known edifice, one of the seven wonders of the ancient world. Its roof of polished cedar, was a marvel of design; one hundred and twenty-seven pillars supported it, each sixty feet high, each the gift of a king, and each the work of an eminent sculptor. The altar was the master-piece of Praxitiles, the grandest of the Greek sculptors. The folding doors were of Cypress wood, which four generations had treasured; and here was the celebrated picture by Apelles representing Alexander the Great armed with a thunderbolt. Space will not permit me to follow the fortunes of Ephesus, but a blight seemed to fall upon the gods and goddess of the ancient world, as soon as the potent name of Jesus was heard in the neighborhood of their shrines.

Before Paul had received his martyr's crown, Nero had plundered the great temple. Soon after the Goths swept down upon the beauty and wealth of Ionia, and when they left Ephesus, the last temple of Diana was a heap of smoking ruins. The city

never recovered this blow, and now the very sea has retreated from the harbor. A salt marsh only marks the site of the splendid Ephesus, and all that is left, to tell of her former greatness, is the vast amphitheatre excavated in the side of mount Prion, which travelers, of authority, declare must have been one of the largest in the world.

The modern traveler can scarcely realize that here once stood that splendid city, where Paul, at the close of his second missionary circuit, landed when sailing from Cornith into Syria. He could not stay, though pressed by the Jews to do so, for he was hurrying to Jerusalem to keep the Passover, but shortly afterwards he visited the city again, and remained there about three years. It was at Ephesus that Timothy resided; the man who for fifteen years was the companion and friend of Paul, and we find there was at Ephesus a regularly organized Church, with Timothy, appointed by Paul, as a bishop, and ordained elders to whom the apostles gave charge: "Take heed therefore unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers, to feed the church of God." There was another city, a few miles south of Ephesus, and joined to that place by a road along the sea coast, called Miletus. Paul once landed there and sent for Timothy to meet him. It was on this road also that he parted from Paul in tears, when Paul for the second time, was sent a prisoner, in chains to Rome.

Did space allow, how much that is interesting and instructive might be written of these two servants of the living God, the humble martyr Paul, and the fiery and zealous Timothy, "the angel of the Church at Ephesus," and to whom Paul so far as we know, sent the last letter he ever wrote, the second Epistle to Timothy; for amongst the last victims of Nero's persecutions were the Apostles Peter and Paul.

M. A. Greenhalgh.

ORIGIN OF HOSPITALS.

For the origin of hospitals we must grope in the thick darkness of the most remote antiquity. Thirteen or fourteen centuries before the Christian era there lived a great healer of the sick, named Æsculapius. According to Homer's "Iliad" (Book II.), two of the sons of this physician were in the Grecian army that besieged Troy, and they, too, were physicians, endowed with superhuman skill by their "parent-god."

Æsculapius, then, was already regarded as the god of the healing art. Temples were ere long erected in his honor in Greece, and afterwards in various parts of the Roman Empire. There was a famous one at Epidaurus, a city on the Greek coast, forty miles from Athens. This city enjoyed the profitable reputation

of having been the birthplace of Æsculapius, and near it, in a secluded valley, was erected a temple to him. The ruins of this tempel, which was of great extent and magnificence still exist.

The Greeks called the building a temple, but it became a true hospital. It was thronged with invalids from all parts of Greece, and from more distant countries—even from Rome itself. The priests who served in this temple practiced medicine, performed surgical operations, and did all in their power to promote and hasten the cure of their pilgrims. Nor did they fail to advertise their success, for the walls were covered with tablets, describing the wonderful cures which the god had wrought, and the temple was richly decorated with the costly offerings presented to the god by grateful patients.

There was another not less famous temple of Æsculapius at Pergamus, in Asia Minor. The concourse of the sick to this temple was immense and incessant. Emperors and kings went on pilgrimage to it from Rome, and from the most distant regions of the earth, to invoke the god and take prescriptions of the priestly physicians.

Here we have every feature of a hospital excepting its charitable character. But that, too, was at length supplied. If the rich brought costly offierings to the god, the poor could not maintain themselves. For them, at length, benevolent souls erected buildings in which they could live while undergoing treatment, and this almost completed the resemblance to a modern hospital. The Roman Emperor, Antoninus Pius, mentions that he had built an edifice for the reception of sick people near the temple of Æsculapius at Epidaurus.

During the first two Christian centuries, when Christians were a despised and persecuted sect, we know that they banded together in various ways, both for mutual benefit and for the relief of poorer brethren. The first authentic information of this latter fact is derived from an enemy of Christianity, the Emperor Julian, sometimes called the Apostate. He commanded one of the high priests in Galatia to establish a free tavern in every city and he appropriated a fund for the maintenance of the same. The emperor gives this remarkable reason for founding these establishments: "For it is disgraceful," he says, "when there is not a beggar found among the Jews, and when the Galileans support our poor, as well as their own, that our people should be without our help."

These words were written about the year 360 A. D., and it was at this time that hospitals, such as we now know them, took their rise. While the Roman Empire was breaking up there was widespread suffering from want and disease, and then it was that the fathers of the church, aided by benevolent women, founded numerous hospitals, particularly in connection with monasteries.

During this period the tide of pilgrims no longer set towards the temples of heathen deities, but towards Palestine, a country which yielded scanty supplies to the Christian pilgrims, many of whom perished there. For their relief St. Jerome founded a hospital at Bethlehem, the money for which was in great part supplied by rich and noble Roman ladies among his converts. When Rome was sacked by Alaric in 410, many of Jerome's friends fled from the devastated city to the hospital at Bethlehem. From that period almost every religious house had in connection with it some kind of infirmary, dispensary, almshouse, or hospital.

FROM THE MISSION FIELD.

Baptisms.—A baptismal service was held at Handsworth chapel, Birmingham, Saturday, January 29th, 1921, when five adults and five children were baptized into the Church, President Charles W. Hateh, and Elder Charles Donaldson McGilvray officiating. Elder John Owen Hughes gave a short talk on "baptism." The confirmations took place immediately preceding the monthly priesthood meeting, held in the evening, when two children were blessed.

Social.—Grimsby Sunday-school held their Christmas social on Thursday, January 20th, 1921, which was well attended by saints and friends. The children went through their program of songs, recitations, and dialogues. Refreshments were handed round, and games were indulged in by young and old. Great praise is due to the teachers in training the children. President Arthur H. Taylor and Elder Mathews were in attendance. A most enjoyable time was spent, about one hundred being present.

Branch Conference.—A branch conference was held at Halifax on Sunday, January 23rd, 1921. President Leonard H. Whipple, Elders Harry S. Stoker, William Naylor, and Andrew T. Jacobsen were in attendance. A splendid representation of the local priesthood were also present. Two services were held. In the afternoon several numbers were given by the Sunday-school children. Sister Luey A. Walker reported the Relief Society in excellent condition. Brother George Smith reported the Sunday-school and M. I. A. as very prosperous. Both serviees were well attended. An instructive priesthood meeting was held in the morning.

Lantern-slide Lecture.—A Lantern-slide Lecture was given by President James Gunn McKay at Lowestoft in our own Chapel, on January 26th, 1921. The elders and local brethren advertised the meeting, and a good number of strangers were in the audience. The people seemed pleased with it, and expressed themselves as surprised with the advancement the Latter-day Saints had made in the tops of the mountains. The magistrate who

was present, Mr. Jacobs, was highly delighted with what he saw and heard; and said that this country would never be happy until they began to pattern after the educational and social system of the Mormons.

Arrivals.—The following elders arrived, per s.s. *Minnedosa*, January 31st, 1921, and were assigned temporarily to London: John E. Ingles, Woods Cross, Utah; George Critchlow Wareing, Salt Lake City; Leo Vernon Worsley, Centerville, Utah; George Thorn Patrick, Salt Lake City; Robert Edwards Finch, Goshen, Utah; Francis Armstrong Madsen, Salt Lake City; Earl Nephi Palfreyman, Springville, Utah; Francis Armstrong, Salt Lake City; Clayton B. Turner, Murray, Utah.

Jabez William E. Tomlinson, Salt Lake City, appointed February 1st, 1921, traveling elder in the Nottingham conference.

George Osmond Hyde, Downey, Idaho, appointed February 1st, 1921, traveling elder in the Hull conference.

Elbert Raine Curtis, Salt Lake City, appointed February 1st, 1921, to labor in the Liverpool office.

WEAKNESS.

I would be Thine, Oh Lord to day,
Give Thou me strength to walk Thy way:
  Thy love I ask to humbly share,
  A Father's hand, a Father's care.

Oh leave me not to darkly grope
As one blind, like one bereft of hope;
  My failing heart would trust in Thee,
  Until Thou canst at last trust me.

As through the past I mark Thy hand,
In perils oft, by sea and land;
  I for the future trust Thy grace,
  Where'er Thy wisdom shall me place.

Lord, Thou art good, and kind, and true,
Thy mercies every day are new;
  Bring me when earth shall fail from sight,
  Within Thy dewelling place of light.

H. W. NAISBITT.

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